Memolagomeka

TRANSACTIONS

OF THE

Moravian Historical Society, Nazareth, Pa.

VOLUME VII.

PART I.

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ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 13, 1900.

The business meeting was called to order at 10:30 a. m., by Bro. Eugene Leibert, on whose motion Bro. Abraham S. Schropp was called to the chair in the absence of the President of the Society. Twenty members were present.

The minutes of the last annual meeting were read and adopted, and the reports of the Treasurer and Secretary were presented and accepted.

The following is an abstract of the Treasurer's Report for the year ending August 31, 1900.

RECEIPTS.

Annual Dues	$190 50
Fees for Life Membership	50 00
Interest	76 33
Collection at Vesper	17 62
Museum Box	4 02
Transactions sold	4 75
Contributions for Monroe County Monuments	324 50
Donation	25
Cash on hand August 31, 1899	239 39
	$907 36

EXPENDITURES.

Treasurer's compensation	$ 50 00
Librarian's compensation	20 00
Vesper supplies	17 56
Stationery, postage, expressage, etc	14 03
Insurance and State taxes	2 85
Printing	4 00
Commission to collector of annual dues	5 98
Zeisberger Memorial	2 00
Cost of lot at Meniolagomeka and expenses	40 07
Publication Committee	49 63
Binding	22 40
Cash on hand August 31, 1900	678 84
	$907 36

RESOURCES.

Cash	$ 678 84
Investments	1957 75
Volume III (copies unsold)	50 56
Excess of Liabilities	302 15
	$2989 30

LIABILITIES.

Publication Fund	$1396 05
Summer House Fund	505 72
Zeisberger Memorial Fund	169 20
Monroe County Monuments	284 43
Graveyard Fund	24 91
Binding Fund	29 95
Annual dues prepaid	3 25
Appropriation to Publication Committee	575 79
	$2989 30

The chief features of the Secretary's Report were the measures taken by the Executive Committee, in pursuance of a Resolution adopted at the last annual meeting in regard to the erection of monuments to mark the sites of the Indian Mission Stations, Meniolagomeka and Wechquetank, in Monroe County, Pennsylvania, and to ensure the publication of Bro. J. Taylor Hamilton's History of the Moravian Church.

A special committee, consisting of the brethren Eugene Leibert, Abraham S. Schropp, Frank Kunkel, Joseph A. Rice, and G. A. Schneebeli, was appointed to carry out the Monroe County monuments project. This committee at once proceeded to ascertain the exact sites of Meniolagomeka and Wechquetank, and to solicit contributions from members and friends of the society. They have secured the title to a suitable lot for a monument at Meniolagomeka, but their negotiations to obtain a similar piece of ground at Wechquetank has not, as yet, been successful. Up to this time contributions amounting to $324.50 have been received, and $40.07 have been expended. It is hoped that the monument at Meniolagomeka may be erected and dedicated during the coming year.

In order to secure the early publication of Bro. J. Taylor Hamilton's History of the Moravian Church, the Executive Committee gladly accepted a proposition, made by Bro. Hamilton, that this work be published as one Volume of the "Transactions," and it was agreed that the Society purchase a

sufficient number of copies for distribution to the present members, and for future use, for which purpose an appropriation of five hundred and fifty dollars was made. This valuable work is now nearly ready, and it will be delivered to the life members of the Society as soon as received from the binder, and to the active and associate members on payment of their dues in full for the years 1900, 1901, and 1902.

The election of officers for the ensuing year resulted as follows:—

President, Rt. Rev. J. M. Levering.

Vice Presidents, Rt. Rev. Henry J. Van Vleck, Rev. Eugene Leibert, Rev. E. T. Kluge, Rev. W. H. Rice, Rev. M. W. Leibert, Rev. Arthur D. Thaeler, Wm. H. Jordan, Abraham R. Beck, Abraham S. Schropp, C. Otto Brunner.

Secretary and Treasurer, Frank Kunkel.

Librarian, Rev. Edward T. Kluge.

Managers, Joseph A. Rice, Granville Henry, Aug. H. Leibert, Wm. V. Knauss, Rev. Henry A. Jacobson.

Library Committee, Rev. Paul de Schweinitz, Rev. Charles A. Haehnle, John W. Jordan, Abraham S. Schropp, John F. Bardill, J. Fred. Wolle.

Publication Committee, Rev. Eugene Leibert, Rev. J. Taylor Hamilton, Robert Rau.

Graveyard Committee, C. E. Michael, G. A. Schneebeli.

The "Vesper," 2 p. m.

Bishop Levering having arrived since the forenoon, presided at this gathering. Grace having been sung, the collation was partaken of by one hundred and seventy members and guests—the largest number present on such an occasion.

The following members passed away during the year: Mrs. Henry B. Luckenbach, Francis E. Fenner, and Andrew A. Smith, and in announcing their departure, mention was made of the deaths, in previous years and in foreign countries, of J. Philip Lockwood and C. M. S. Leslie, information of which had not been received at the time.

The following papers were read:

"A Century Ago," by Bro. J. M. Levering.

"Wechquetank," by Bro. Eugene Leibert.

"A Brief Chapter on Ancestor Worship," by Bro. Robert Rau.

An interesting feature of the afternoon gathering was the presence of Bro. James M. Beck, Assistant Attorney General of the United States, who is a great great grandson of the distinguished missionary Bernhard Adam Grube. The latter had served faithfully and efficiently both at Meniolagomeka and Wechquetank, to which the attention of the Society has often been directed during the past year, and the latter of which formed the subject of the principal paper presented at this meeting, and the brief, but eloquent, address which Bro. Beck delivered, in response to enthusiastic calls, was received with all the greater interest on this account.

The following contributions to the Library and Museum were reported:—

From the Bureau of Education, Washington, D. C., "Catalogue of Prehistoric Works," "Bibliography of Algonquin Languages," and five volumes of Annual Reports of the Bureau of Ethnology.

From the Wyoming Commemorative Association, a copy of its Proceedings.

From Garrick M. Harding, a copy of his address, entitled "The Old Sullivan Road."

From Wm. H. Jordan, Portraits in oil, by J. Augustus Beck, of Rt. Rev. Charles L. Moench, Rev. Clarence Eberman, Rev. Morris W. Leibert, Rev. Bernhard Adam Grube, Rev. Wm. H. Oerter, Rt. Rev. Edmund A. Oerter.

A collection of photographic views taken mainly in Bohemia, by Rev. James Hall.

The following have become members of the Society during the year:—

Life Member: William Wintersteen.

Active Members: Mrs. Mary de Schweinitz, Frank J. Buch, Miss Alice H. Bricker, Miss Martha M. Bricker, Oliver A. Clewell, Miss Annie O. Fenner, James S. Fry, E. Jacob Gerlach,

Fred. J. Rice, Mrs. C. Senseman, Miss Martha Snyder, Mrs. Frank C. Stout.

Associate Members: Dr. Irving A. Bachman, Prof. Jos. F. Klein, Mrs. Wm. H. Milchsack.

At the close of the year there are seventy-six life members and two hundred and fifty-six active and associate members, making a total of three hundred and thirty-two.

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 18, 1901.

Twenty-one members attended the business meeting, which, in the absence of the President, was called to order by Bro. Eugene Leibert, on whose motion Bro. Abraham S. Schropp was chosen to preside.

After the reading and adoption of the minutes of the last annual meeting, the Treasurer's Report was presented, of which the following is an abstract:—

RECEIPTS.

Annual Dues	$310 25
Fees for Life Membership	250 00
Interest	79 00
Collection at Vesper	28 50
Museum Box	5 66
Transactions sold	44 75
Contributions for Monroe County Monuments	110 25
Donations	1 00
Cash on hand August 31, 1900	678 84
	$1508 25

EXPENDITURES.

Treasurer's compensation	$50 00
Librarian's compensation	20 00
Vesper supplies	24 71
Postage and expressage	9 95
Insurance	1 14
Printing	7 00
Commission to Collector of Dues	26 61
Zeisberger Memorial	2 50
Transactions (Hamilton's History)	575 00
Payment on account of Monument at Meniolagomeka	137 25
Loan, Nazareth Water Co	350 00
Cash on hand August 31st, 1901	304 09
	$1508 25

RESOURCES.

Cash	$ 304 09
Investments	2307 75
Volume III (copies unsold)	46 77
Excess of Liabilities	166 35
	$2824 96

LIABILITIES.

Publication Fund	$1690 80
Summer House Fund	517 72
Zeisberger Memorial Fund	169 70
Monroe County Monuments	257 43
Graveyard Fund	30 57
Binding Fund	39 95
Annual Dues prepaid	118 00
Publication Committee credit	79
	$2824 96

All the officers of last year were re-elected. (For list see Proceedings of annual meeting held September 13th, 1900.)

The "Vesper," 2 p. m.

One hundred and ten members and guests were present.

In the absence of the President, Bro. Eugene Leibert opened the exercises by calling on all to join in singing the usual grace, and after a suitable time had been allowed for the enjoyment of the meal, he read the names of those members of the Society who had passed away during the year, adding a tribute to the recently departed President, William McKinley. The following members have died since the last annual meeting: Massah M. Warner, Henry B. Luckenbach, Dr. William H. Egle, Mrs. Elizabeth (Krause) Schwarze, Mrs. James P. (Lehman) Snyder, and Miss Olivia S. Warner.

The following Resolutions, offered by Bro. C. A. Haehnle, were adopted by a rising vote:—

Resolved, by the Moravian Historical Society in annual session assembled, that we express our sincere sorrow and regret at the death of President McKinley, and hereby express our detestation of the act of murder, as well as of the teachings of anarchy.

Resolved, further, that in view of the Nation's great loss, and as a tribute of regard for the President's memory, these Resolutions be suitably inscribed upon the minutes of the Society, and duly published.

The following papers were read:—

"Humorous Reminiscences of Bethlehem and Nazareth," by Albert G. Rau.

"Something about Trombones and Trombonists," by Rev. E. T. Kluge.

"Account of the March of Napoleon's Army through Ebersdorf, Germany, October 6th to 14th, 1806." Translated by James F. Rice, read by Rev. C. A. Haehnle.

The following contributions to the Library and Museum were reported:—

A large number of books from various Government Departments at Washington, D. C.

"Historical Notes, Relating to the Pennsylvania Reformed Church," by Henry S. Dotterer.

"History of the Reformed Church in the United States," by Rev. Dr. James Good.

"Pioneer Women of Wyoming," by Dr. Frederic C. Johnson.

An ancient two-foot rule found in the cornice of the Whitfield House when the roof was renewed.

From William H. Jordan: Portraits in oil of Revs. Paul de Schweinitz, John H. Clewell, William H. Vogler, and Edward S. Wolle.

The following names have been added to the list of members of the Society since the last annual meeting:—

Active Members: Mrs. R. O. Beitel, Rev. George J. Crist, Rev. Samuel H. Gapp, H. H. Hacker, Mrs. C. A. Haehnle, Mrs. Eugene Leibert, Mrs. Herman A. Doster, Mrs. Caroline Detterer, Robert H. Rice, Miss Emma Stocker.

Associate Members: Mrs. S. S. Snyder, Robert H. Sayre.

Life Member: Harvard University.

There are now ninety-eight life members, and two hundred and forty active and associate members; in all three hundred and thirty-eight.

In Memoriam.

Francis E. Fenner.

Francis E. Fenner was one of the sons of Felix and Mary Crist Fenner, and was born at Bethlehem, Sept. 29, 1846.

He was of a kindly and genial nature and was possessed withal of good business qualifications. In 1883 he became associated with George W. Rhoad in the management of the South Bethlehem Supply Company, and few citizens of the community were more favorably known, or more highly esteemed.

In 1867 he married Emma Fenstermacher, who survives him with five children. After a brief, but severe illness he departed this life, Dec. 11, 1899. He was elected a member of the Historical Society in 1897.

Andrew A. Smith.

Mr. Andrew A. Smith departed at his home in Brooklyn, N. Y., on April 3, 1900, aged nearly 83 years, and his mortal remains were interred in Woodland Cemetery, Philadelphia, on the 7th.

Connected by marriage with the Moravian family of Wilhelm, formerly of Philadelphia, he became much attached to the Moravian Church and cordially supported and furthered the many benefactions for which this family has placed the Church under obligations.

He was a member of the Classon Avenue Presbyterian Church, but in former times frequently conducted services in our Brooklyn Church. He became a member of the Historical Society in 1890. Mr. Smith was born in Berlin, Conn., in 1817, of Puritan forefathers. Both his grandfathers were prominent in the Revolutionary War, and one of them, Capt. Ebenezer Smith, was the officer detailed by Gen. Washington to guard Major Andre, the night before his execution.

Mr. Smith exerted a strong influence in the moral and religious life of Brooklyn, which city had been his home for

sixty years. He was elected the first president of the Brooklyn Y. M. C. A., as also of the Sunday School Union. He was twice married. His first wife, Virginia Cruz Boyd, died in April, 1861. In 1866 he married Anna S. Wilhelm, who with two sons and two daughters survives him.

Mary Olivia Luckenbach.

In recording the antecedents of this beloved member of the Historical Society, whose departure from this life occurred Oct. 23, 1899, we recall the names of some of the earliest of the Moravian workers in this country. She was the great-granddaughter of John Christopher Pyrlaeus, missionary, linguist, and musician, and his wife, Susanna Benezet, daughter of Stephen Benezet, merchant, of Philadelphia. Her grandparents were John C. Pyrlaeus, Jr., and wife, Sarah Thorp. Her parents were John Lewis Pyrlaeus and wife, Margaret Jung. She was born in Bethlehem, Oct. 16, 1817. She served for several years as instructress in the Moravian Young Ladies' Seminary and was united in matrimony with Henry B. Luckenbach on March 8, 1838.

To this happy couple was alloted the unusual privilege of celebrating the 60th anniversary of their wedding day.

She became a member of the Historical Society in 1888.

Henry Benjamin Luckenbach.

This venerated and esteemed member of the Historical Society passed away after a brief illness on Jan. 12, 1901.

He was the son of Christian and Susan Heckewelder Luckenbach, she having been one of the daughters of the devoted missionary, John Heckewelder.

He was born in Bethlehem on Nov. 27, 1813, and in 1836 succeeded his father in the stove and tin-ware business and continued in active duties until about 1866. He was married to Mary Olivia Pyrlaeus in 1838, and they enjoyed an unusually long married life of 61 years, broken by the death of his beloved partner in October, 1899, a severe affliction to the aged husband.

He was an active factor in the incorporation of Bethlehem as a borough, as also in many of the industrial enterprises of

the town. A connecting link, as it were, between the old regime of Bethlehem and the citizens of the newer town, he always took delight in old-time reminiscences and in the work of the Historical Society, of which he had been a member since 1887.

Massah M. Warner.

Prof. M. M. Warner, a son of Benjamin and Louisa Stotz Warner, was born in Salem, N. C., Jan. 9, 1836. After serving an apprenticeship at the printing trade in Salem, he spent a year in Philadelphia and 3 years in Leipsic, Germany, in the study of music, perfecting himself in this art and especially in the technique of piano-forte playing.

Returing to Philadelphia he took up music as his profession and served as organist at St. Luke's Episcopal Church in Germantown, and later at the Woodland Church.

His genial disposition and his brilliant talents secured for him the warm friendship of a large circle of acquaintances.

He was married in 1869 to Celestina V. Reinke, a daughter of the late Bishop Samuel Reinke, and their union was blessed with a daughter and a son.

His death occurred very suddenly on Dec. 22, 1900, and his mortal remains were laid to rest on Nisky Hill Cemetery, at Bethlehem, on Christmas Day. His name was on the roll of members of the Society since 1888.

William H. Egle.

Dr. William H. Egle, well known and justly celebrated as an authority on Pennsylvania State history, was born in Harrisburg in 1830. His ancestors had settled in Philadelphia in 1740. He was a graduate of the University of Pennsylvania in 1859, and in 1862 received the appointment of Surgeon of the Ninety-Sixth Pennsylvania Volunteers. In 1887 he was made State Librarian, by Gov. Beaver, and served until January, 1899.

He edited the reprint of the Pennsylvania Archives and is the author of a History of Pennsylvania printed in 1876 and 1883. He was an honorary member of many historical societies, both of this country and of Europe.

He was a life member of the Moravian Historical Society since 1881.

He succumbed to an acute attack of pneumonia on the night of Feb. 19, 1901.

Elizabeth Augusta Schwarze.

Mrs. Schwarze was a daughter of Robert P. and Hortensia (Weber) Krause, and was born at Bethlehem, Nov. 27, 1864.

She ever took a lively interest in church work, serving as singer in the church choir and as teacher in the Sunday Schools.

On Aug. 22, 1899, she was married to the Rev. William N. Schwarze, then engaged in the Home Mission work in Alberta, Canada. Scarcely had she settled down in her new home, when her husband received the appointment of Director of the new seminary to be opened at Buxton Grove, Antigua, W. I., for the education of native ministers.

They reached their destination in mid-Summer of 1900, and a career of usefulness, for which she seemed eminently fitted, opened before them—but after a few months she was seized with an insiduous illness, which proved fatal on March 10, 1901.

Her remains were brought to Bethlehem and interred on Nisky Hill Cemetery.

She became a member of the Historical Society in 1894.

Adelaide Georgina Snyder.

Mrs. Snyder was the youngest child of Ernst L. and Angelica Paulus Lehman, and was born in Bethlehem, Feb. 2, 1851.

She was a pupil in the Moravian Parochial School and showed special aptitude in music, which she made her profession before and to some extent after her marriage.

She was united in wedlock to James P. Snyder, of Bath, Pa., which place was her home for the rest of her life.

She suffered a lingering illness until death came to her relief on March 21, 1901, the interment taking place at Bath. She is survived by her husband, a daughter, and a son. She was elected a member of the Historical Society in 1889.

Olivia S. Warner.

Miss Warner, the daughter of Benjamin and Louisa Stotz Warner, was born in Salem, N. C., Aug. 19, 1826. Here she re-

ceived her early education and served for 20 years as teacher in the Young Ladies' Academy. At the close of the Civil War she entered the Seminary at Hope, Ind., then under the principalship of the Rev. Francis R. Holland, as teacher. After several years she removed to Bethlehem and made her home in the Sisters' House, where she resided until her death.

She made the teaching of piano music her life work and was favored with a large patronage, but owing to increasing infirmities, she was obliged to give up the profession about a year before her death, which occurred July 5, 1901. She joined the Historical Society in 1888.

DEDICATION

OF THE

MONUMENT AT MENIOLAGOMEKA,

OCTOBER 22, 1901.

DEDICATION OF THE MONUMENT AT MENIOLAGOMEKA.

The twenty-second of October, 1901, a day perfect as to weather conditions, had been set for the dedication of the stone marking the site of the Delaware Indian town of Meniolagomeka, and more especially commemorating the self-denying labors of Grube, Bühninger, Schebosch, and Schmick, the devoted Moravian missionaries, who, from Jan. 1752 until May 1755, made their comfortless abode in this village, so picturesquely nestled in the valley of the Aquanschicola.

In pursuance with official announcements of the intended ceremonies, a goodly number of members and friends of the Moravian Historical Society gathered at Nazareth on the morning of the day and found ample carriage and omnibus accommodations in readiness to carry them across "the plains" of Moore Township, to that part of the Blue Mountains known by the misleading name of Smith's Gap, involving nevertheless, a long and difficult climb over the hills to the valley beyond. Shortly after noon the destination was reached and in a short time the party, clustering about the spring, was busily engaged in partaking of the mid-day lunch.

This finished, a procession was formed at the house of Benjamin Schmidt, the owner of the farm on which stands the monument, headed by a choir of seven trombonists from Bethlehem, and to the inspiring strains of Tune 230, marched several hundred yards to the stone.

The speakers and trombonists stood within the enclosure, while the audience, consisting, besides the sixty members of the Society, of over two hundred of the neighboring inhabitants, who had been invited to attend the ceremonies by the committee in charge, gathered about.

The order of exercises was as follows:—

The Te Deum Laudamus.

Hymn: "From the vast and veiled throng."

Reading of Psalm XLVI.

Hymn: "For all thy saints, O Lord."

Introductory remarks by Bishop J. M. Levering, President of the Society.

Hymn: "Glory to God, whose witness train."

Address by the Rev. C. A. Haehnle.

Prayer by the Rev. Arthur D. Thaeler.

Hymn: "Sing Hallelujah, praise the Lord."

Benediction.

The introductory remarks by Bishop Levering follow:—

Fellow members of the Moravian Historical Society, Ladies and Gentlemen: Permit me to cordially welcome you to these memorial exercises in which we reverently call to mind some almost forgotten associations of this spot. We dedicate this stone to the remembrance of events which, long ago, when the grandfathers of the oldest people here were but little children or were even yet unborn, made this neighborhood historic. Only six decades after the landing of William Penn, the father of Pennsylvania, the particular history of this locality called up by this occasion began. It came to an end more than twenty years before the liberty bell of Pennsylvania's Capital proclaimed the birth of American freedom. During that brief season the place wheron we stand was made holy ground by the labors and sacrifices, the prayers and tears of Moravian missionaries who here sought to bring the higher freedom from superstition and sin to the tawny, brawny braves who lived with their dusky wives in the wigwams of Meniolagomeka, who hunted the deer, the panther and the bear in the forests that covered these Kittatinny heights and the broad stretches of the Minnisinks, whose children snared and speared the trout in the limpid waters of the romantic Aquanshicola before they grew up to dread and hate the white man, before the sound of his voice bidding them move on, for he wanted their hunting grounds, had awakened in their hearts the wild, undisciplined revenge which at last made this lovely region the scene of awful atrocities and wrote the final chapter of Indian history in these parts with the blood of innocent and guilty alike. We remember today—and this stone will be the witness of it to every passerby—that before that blood of the slain dripping from the tomahawks of the sullen avengers cried unto God at the last struggle along the confines of the Forks of the

Delaware, between the retreating race and the stronger one come in to crowd the weaker out, some white men who knew the better way to deal with the Indian problem, had come to this place with thoughts of peace—that peace which was made by the blood of the cross—and had taught the red men, who knew only the war song and the shouts of the savage dance and feast, to sing in their tents of the Saviour's blood and righteousness.

This stone will remind him who reads the inscription, that the love of Christ which constrained those missionaries made their converts from among the savages peaceable, gentle and easy to be entreated. It will suggest to us that if the Government had from the beginning followed the plan of the missionary, hundreds of thousands of lives of white and red men, of women and children sacrificed in warfare would have been spared, millions of treasure consumed would have been saved to use for peaceful and honorable purposes, the Indian problem, of which we have heard so long and yet hear, would never have existed, the darkest stains on the grand escutcheon of our State and Nation would never have been to cause us shame, and there would be far more glory in the monument to the Prince of Peace reared in our Christian civilization. Long may this memorial stand to the honor of noble pioneers of the better way.

Address of the Rev. C. A. Haehnle.

Brother President, Brethren, and Friends:

A rude pile of stones, twelve in number, taken from the river's bed, marked the place where Israel crossed the Jordan. Joshua foresaw the day when future generations should point to that primitive monument and ask, "What mean ye by these stones?" They should be a perpetual memorial to Israel of the presence with them of Almighty God. All through their toilsome desert journey He had gone before them in a pillar of cloud by day, and at night He had been their fiery rear-guard. His hand had heaped up the waters of the Jordan, and Israel had passed over on dry ground. What God had been to them and what He had done for them were worth remembering.

That pile of stones should be the constant memorial of His grace and mercy.

We have met here today, not to cast up a rude cairn, but to dedicate a monument, which shall commemorate what God did with and for our brethren in days long gone; how He led them through a pathless wilderness; how He enabled them to establish here a church of Jesus Christ, among the aborigines of the land; and how, at last, in His wisdom, He permitted the flood of affliction to overwhelm, and to bear away on its relentless current, the work so laboriously, but so well established. Here, too, the question will be asked by generations yet unborn, "What mean ye by this stone?" The answer must be, that God was pleased to use the Brethren as the messengers of His grace in Christ Jesus to the savages of this land, and that they performed their duty with rare fidelity, with unflinching courage, and with heaven-crowned success.

Nor is this the only stone that marks a spot of historic interest and importance to the Brethren's Church. On a greensward, beside a stately Jesuit Church, in the ancient city of Reichenau, in Bohemia, stands a large stone which bears the significant Greek characters Alpha and Omega. Persons competent to form an opinion maintain that that stone was part of, perhaps the corner-stone of the church of the Ancient Brethren's Unity, which once crowned the hill-top. Ground was broken for that church in 1594, and the dedication took place in 1602. The stone referred to and a large bell in a neighboring tower are the only remnants left of that ancient house of worship. Though now in alien hands, yet that stone and its inscription mean much to the Brethren's Church. He who is the First and the Last, in whose sight a thousand years are but as yesterday when it is past, and as a watch in the night, is the Rock of Ages upon which the Church is founded. He has shown us again and again that the gates of hell shall not prevail against that Church. True, the Ancient Brethren's Unity, like our Indian missions, was swept away by the wrath of man.

But on the outskirts of the village of Herrnhut, on the road to Zittau, now shaded by majestic trees, stands a granite monument, marking the spot where, on June 17, 1722, Christian David felled the first tree for the building of Herrnhut, the home of the resuscitated Brethren's Church. That stone like-

wise means much to us. It marks the beginning of a new epoch in the history of God's leadings of the Moravian Church. Led through the waters of affliction and the fires of persecution, the Church nevertheless had in it that spark of immortality which, by God's grace, enabled it to survive every vicissitude and trial, and to emerge from its baptism of fire and blood with its members ready to endure hardness, as good soldiers of Jesus Christ. As one studies the history of the period from 1732 to Zinzendorf's death, one is amazed, and even startled, at the world-wide plans of evangelization that were calmly discussed, and wherever possible put into intrepid execution. In 1735 an unsuccessful effort was made to establish a mission in Georgia, but in December, 1740, Bethlehem was founded. At once the missionary spirit asserted itself. It is not needful here to speak at length of the extent of the work among the Indians carried on by the Brethren. We recall the fact that at Shekomeko in New York, at Wechquadnach in Connecticut, at what was Gnadenhütten on the Mahony, at what was Friedenshütten on the Susquehanna, and at Gnadenhütten in Ohio, there are monuments, differing indeed in design, but all pointing to the missionary zeal of the Brethren. "What mean ye by these stones?" We mean to commemorate the fact that God used the Brethren's Church to spread the knowledge of the Gospel among a people who had not heard of the grace of God in Christ Jesus. We mean them to be memorials of the work done, of the trials borne, of the deaths suffered by our brethren and sisters in the faith, who counted not their lives dear unto themselves, but gladly suffered the loss of all things for Christ's sake and the Gospel's. That their numerous missions among the red men came to untimely ends was due to the fault neither of the Brethren, nor of their converts, but to the rapacity and wickedness of the white people. It is not pleasant to record the fact, but it is true, that nearly all of our missions to the Indians were closed not by the savagery of the aborigines, but by the madness and the badness of the whites. Our peaceful and peace-loving Brethren were sadly misunderstood and shamefully misrepresented. It is impossible for those not thoroughly versed in the history of the American Moravian Church prior to and during the Revolution to form any conception of the persecutions which the Brethren suffered. But persecutions neither

frightened nor stayed them. They loved the "brown hearts" more tenderly and understood them better, perhaps than any one else. Men have heard more of John Eliot and of David Brainerd, than they have of Zeisberger, Post, Schebosch, Grube, Mack, Rauch, Heckewelder, and others, but nevertheless, these men of our own faith did as much, if not more, for the actual evangelization of the Indians, as those who represented larger households of faith, and whose deeds found earlier and it may be more eloquent narrators. David Zeisberger, the Apostle to the Indians, found in Bishop Edmund de Schweinitz, an able and eloquent historian, whose "Life and Times of David Zeisberger," is a classic in the literature of missions. In less degree called upon to stand before the world, but in no less degree faithful and heroic, the Brethren's Church counts among its missionaries to the Indians scores of men, who are unknown to fame, but whose names shine with glory in the pages of heaven's book of the immortals. Some of these men lived and worked here at Meniolagomeka. Should it be asked, "What mean ye by this stone?" we reply, that we mean, while reverently giving God the glory, to commemorate the services of those who labored here, and who, under God's blessing, were enabled to turn the savage from his savagery to humble fellowship with Jesus. The Indian village which once stood here, though but a small one, was a monument of grace. The very meagerness of detailed information goes to show that here there was good order and peace. It is impossible to adduce any new facts of importance with regard to Meniolagomeka. Long ago, in his invaluable "History of the Mission of the United Brethren among the Indians in North America," Bishop Loskiel gave all the substantial facts with regard to it. They were added to by the researches of Prof. Wm. C. Reichel and published in his "Memorials of the Moravian Church." Dr. J. Max Hark has drawn a graphic picture of the life of the village in his brochure entitled, "Meniolagomeka: Annals of a Moravian Indian Village," which is included in the publications of the Moravian Historical Society. Yet it seems proper today to rehearse once more, though briefly, what others have said, as we are gathered here to dedicate this stone to the memory of the white and brown brethren of Meniolagomeka. The connection of the Brethren with this place dates from Zinzendorf's first visit

among the Indians. In the evening of July 24, 1742, Zinzendorf and seventeen others proceeded from Bethlehem to Nazareth, where the next day was spent. On the morning of the 26th, the following ten persons proceeded on a journey to the Indian country: Count Zinzendorf, his oldest daughter, the Countess Benigna, then in her seventeenth year; Anton Seyffert, Andrew Eschenbach, Henry Miller, Jacob Lischy, William Zander, and his wife, Johanna; Peter Miller, a boy, the brother of Zander's wife, and an Indian guide. After visiting Chief Tatamy on his reserve of 300 acres near the present Stockertown, they followed an Indian path which led them northward to the Minnisinks. Overtaken by a severe thunder-storm, they gladly accepted the invitation of a Delaware chief to occupy his hut, in order to dry their clothes and to pass the night. The next morning, July 27, at Tat's Gap, two and a half miles west of the Delaware Water Gap, they crossed the Blue Mountains. They passed on some ten miles farther to the north, until they reached an Indian village in Long Valley, where they camped for the night. After crossing Chestnut Hill mountain on the morning of July 28, the travelers came down into the narrow valley of the Aquanshicola, which they followed to a point about eight miles west of the Wind Gap. Here they came upon a small Indian village, Meniolagomeka—"the fat land in the midst of barrens."

We have no details concerning the reception accorded Zinzendorf and his companions by the Indians, but it must have been friendly. For, although no immediate steps were taken to organize a mission station here, yet frequent visits to Bethlehem, Nazareth, and later Gnadenhütten were made by the Indians, and they in turn were visited by various Brethren. In October, 1743, Anton Seyfferth, David Nitschmann, and Nathaniel Seidel came hither. In January, 1744, Seyfferth and Hagen came. In June, 1744, Peter Böhler and Henry Antes paid a visit to the place. In February, 1748, Christian Henry Rauch was here, and in the same year Bishop John M. DeWatteville passed through Meniolagomeka. After the establishment of Gnadenhütten in the Spring of 1746, these mutual visits became even more frequent. The word of grace found lodgment in the "brown hearts," and in 1748 the first convert, who received the name of Christian Renatus, was baptized at Gnadenhütten. On

April 25, 1749, the chief of the village, George Rex, and his wife, were baptized by Bishop Cammerhof at Bethlehem. Brother Augustus and Sister Esther, as they were thenceforth known, became shining lights among the converts. Once, at Gnadenhütten, the wily Teedyuscung succeeded in luring Augustus astray, but he soon repented and was forgiven. The conversion and subsequent conduct of Augustus made a deep impression on the band, the most of whom soon followed his example. Meniolagomeka was consequently organized as a mission station, and in January, 1752, Bernhard Adam Grube became the first missionary in charge, being accompanied hither by Bishop Spangenberg. Grube may be taken as a type of the men whom the Church sent into mission service. Born in 1715, near Erfurt, in Germany, he was educated at Jena, and came to this country in the *Irene* in June, 1746. A man of fine scholarship, of musical ability, of sound judgment, and of intense devotion, he rendered most useful service both here and elsewhere. In the fifteen years spent in service among the Indians he endured many toils, privations and sufferings. At the time of his appointment he was not yet skilled in woodcraft, and met with a serious accident. He describes the experience as follows: "I attempted for the first time in my life to cut down a tree, and as I made the third stroke, the axe missed it and struck my left leg, making a dangerous wound from which I did not recover for six weeks. I could not walk, and had to creep about, and at night I could scarcely endure the cold in the Indian hut, for I had but one blanket and lay on a board, with a wooden bowl turned upside down for my pillow. I had been forced to use my pillow to bind up my wound." Eight days later Dr. J. M. Otto came from Bethlehem and dressed the wound. Grube thankfully records the love and friendship shown him by the Indians during this time. Meanwhile he applied himself to the study of the Delaware language, in which he became very proficient. The congregation received the most careful oversight, and every evening a service was held, to which the "brown hearts" came punctually and faithfully. Occasionally, during Grube's absence, Bro. Augustus conducted the service. Grube also conducted schools for the boys and girls, who showed a strong desire to learn, and made rapid progress.

His stay at Meniolagomeka was, however, but brief, for on June 21 of that same year, 1752,—his 38th birthday,—Grube received a summons to Bethlehem, brought by his friend, David Zeisberger.

Grube's successor here was John Joseph Bull, an interesting and romantic character, who is best known by his Indian name, Schebosh. His wife, Christiana, was a Delaware Indian, and he himself, in consequence of his long and intimate association with the red men seems to have acquired Indian-like traits. His stay was also short, for on October 1, 1752, he was accidentally shot by Brother Augustus. Dr. Otto was again summoned from Bethlehem, and decided to remove Schebosh to that place for treatment. The little flock was now pastorless until February, 1753, when that indefatigable and faithful missionary, Abraham Bühninger, was appointed to Meniolagomeka. A plan of the village at it was in December, 1753, is given by Reichel. There were three rows of huts arranged in parallel lines running from East to West. In the first row on the northern side there were three huts. In the second row were also three, the center one being the hut for the meetings and the abode of the missionaries. This was flanked on the east by the hut of Nathaniel and Priscilla, and on the west by that of Augustus and Esther. In the last row were five huts.

Dr. Hark gives Bühninger's record of the number of inhabitants at that time.

There were 59 souls in all, of whom 33 were baptized and 26 unbaptized.

In November, 1753, and again in February, 1755, Bühninger was temporarily appointed to other duties, and his place at Meniolagomeka was on both occasions supplied by John Joseph Smick and his wife.

Already in 1750, Richard Peters, the Secretary of the commonwealth, who claimed to own the land on which the village stood, had threatened to evict the Indians. The Brethren made every effort to buy the land, but Peters refused to sell. Now, in the Spring of 1755, he gave peremptory notice to vacate the land. It was a time of sore trial to the "brown hearts," whom the faithful Bühninger encouraged to trust in the providence of God. And God did mercifully open a way of deliverance. King

Teedyuscung had succeeded in winning a number of followers at Gnadenhütten, who had left the mission, and their huts stood vacant. A cordial invitation to Bühninger and his homeless flock, to come to Gnadenhütten and occupy the abandoned huts, was gratefully accepted. With sad hearts the little band, carrying what they could with them, departed from their beloved Meniolagomeka on the 4th and 5th of May, 1755. In the bit of consecrated ground which had been set aside as a cemetery, four were buried, whose names deserve to be recorded here: Noah, the father of Augustus, aged 100 years, died June 29, 1749; Magdalena, wife of Joshua, died Nov. 1, 1750; Maria, 3 years old, died Oct. 26, 1750; and Christian, 8 years old, died May 24, 1753.

Thus closed the history of Meniolagomeka. Its very site was long forgotten, until on June 16, 1860, in pursuance of a resolution adopted in 1859, by the Moravian Historical Society, to seek out and to mark properly the mission grounds of the previous century, a company of eighteen persons from Bethlehem and Nazareth came hither and located the spot. Two years ago the Society took active steps towards the erection of a monument at this place. Today we are assembled to dedicate this stone to the memory of those who here lived and labored, and who here worshipped and served the Saviour. It is to His glory and to their remembrance that we erect this memorial. The busy world will take but scant notice of it, and in this sequestered glen but few pilgrims will seek it out. But even from the casual beholder it "implores the tribute of a passing sigh." The "brown hearts" are "gone on the mountain and lost to the forest." Swept away by the ruthless tide of the white man's invasion they have forever lost these hills and valleys that once were all their own. The weaker have fallen before the stronger. Injustice and inhumanity too often characterized the treatment of the Indians by the whites, but we rejoice that the Brethren knew how to deal with the Indians so as to uplift and save them. They did this only by the preaching of Christ and Him crucified, and by living out the doctrines which they preached. The uplifted Saviour drew the "brown hearts" unto Himself. Meniolagomeka, though it came to an untimely and pathetic end, was not a failure. Here the Cross had its triumphs. Here the Lord Jesus was loved and honored.

Here true men of God spent their strength to cultivate Immanuel's plains. Here a genuine Christianity triumphed by loving and peaceful means over heathenism and barbarity. Here virtue took the place of vice. Here the Light of the world shone into poor, darkened "brown hearts." Here the Bread of Life was broken to famishing souls. Here God was glorified. And this we mean by this stone.

The monument, of blue New Hampshire granite, erected on a solid foundation of concrete, is 8 feet high, 4 feet wide and 2 feet thick. It stands about 25 feet from the public highway and is a prominent feature in the landscape.

Upon the polished front is engraved the following legend:—

The site of
Meniolagomeka,
A Moravian
Indian Mission Station,
1749—1755.
Erected by
The Moravian Historical Society.
A. D. 1901.

The return ride to Nazareth by way of Rosscommon and Wind Gap, although involving a detour of several miles, was much enjoyed by the party of pilgrims, while the half-hourly transit of the brilliantly illuminated electric car speeding by in the dusk of evening, now for Bangor, anon for Nazareth and Bethlehem, illustrated in striking contrast the rapidity and luxury of transportation of today compared with the laborious and wearisome foot-journeys made by the Moravian missionary from Meniolagomeka to the home of the "Pilger Gemeine," a hundred and fifty years ago.

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